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REMONSTRANCE OF THE PRESBYTERIANS, TO HIS MAJESTIES Loyal Subjects.

As it was represented on wednesday last, to the several Congregations, in the City of *London*, and parts adjacent; being the day appointed for a general Fast, for the averting those Sicknesses, Diseases, Famine, Dearth, and Scarcity, that justly may be feared from the unseasonableness of the Weather, and the abundance of Rain and Waters, poured down from Heaven into the several Counties; As also, for the dispelling of those sad and dismal black Clouds gathered together in the Heavens; and for the restoring both of City and Country, to the gracious favour of a loving and long suffering God, by continuing a blessed change of weather, for preventing a consumption of Corn, and the fruits of the Earth.

If my people which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked wayes; then will I hear from heaven, and will forgive their sin, and will heal their Land, 2 Chron. 7. 14.

London, Printed for *J. Johnson*, and are to be sold near the Exchange in Cornhill, 1661.

THe preſent Apprehenſions, of the great Calamities, are ſufficient motives to induce all true Chriſtians to an earneſt deſire of Righteouſneſs, and to ſtir up every one to a Spiritual mourning, to abhor their former Vices, and to humble themſelves for their ſins and abominations. The path way to this bleſſed Road, is Repentance, & the ſteps leading thereunto, is the hatred of ſin; for Repentance is a work of Grace, ariſing of a godly ſorrow, 2 *Cor.* 7. 11. whereby a man turns from all his ſins unto God, bringing forth fruits worthy amendment of life. Which ſacred Truth, with divers other Scriptures, was elegantly held forth by ſundry Reverend Divines, in, and about the City of *London*, on Wedneſday, being the day appointed for the General Faſt, for the averting thoſe Sickneſſes, and Diſeaſes, that Dearth and Scarcity, which juſtly may be feared, from the unſeaſonableneſs of the weather. For through the crying ſins of a ſtiffnecked people, the Lord hath been provoked to viſit us with a plague of Rain and Waters, where we cannot but fear ſcarcity, famine and ſickneſs, unleſs prevented by his Infinite mercy and goodneſs: For the ſeaſon of the year working contrary to Nature, and the black Clouds being gathered together; never more cauſe, then now, to ſtir up our ſelves, to fervency and diligence in prayer, earneſtly and heartily, humbly to beſeech and implore the great God, to turn away his deſerved wrath from us, to diſpel theſe ſad and diſmal Clouds, and to reſtore us to his gracious favour, by con-

tinuing a bleſſed change of weather: For many and ſundry examples of holy Scriptures makes it evident, that upon a peoples humbling themſelves for their ſins, the Lord is pleaſed to ſheath his Arrows of Indignation, as is plainly made manifeſt, in the ſecond Book of *Chronicles*, the ſeventh chap. and the 14th. verſe, *If my people which are called by my Name ſhall humble themſelves, & pray and ſeek my face, and turn from their wicked wayes, then will I hear from Heaven, and will forgive their ſins, and will heal their Land.* Such was Gods mercy to *Ahab* that wicked King, that humbling of himſelf, the Lord with-held his plagues threatned. And in the caſe of *Hezekiah* who gave all the Silver that was in the Lords houſe unto King *Aſſur*, with the Gold that the Doors and Pillars were overlaid withal; ſhewed in his pride, all his Treaſures to the King of *Babels* Meſſengers; yet, upon Repentance, ſuch was Gods mercy towards him, that he promiſed there ſhould be peace in his daies. Therefore to prevent the enſuing evils, let every true Chriſtian humbly crave pardon for the time paſt, and to beg aſſiſtance of the Lord for the time to come, to live more godly, to hate ſin, and to avoid the leaſt appearances of evil. Which that every one may practiſe, we ſhall refer them to the following Scriptures, which clearly hold forth the ſad Examples of terrible Famines, As in *Canaan*, *Gen.* 24. 5. and 47. 4. in *Iſrael*, *Ruth* 1. 1. in King *Davids* days, 2 *Sam.* 21. 1. In *Samaria* 2 *King* 6. 25. in *Jeruſalem*, 2 *King* 25. 3. *Jer.* 14. 18. and 34. 17. and 52. 6. All which conſidered, may cauſe a more deep conſideration, (amongſt the Inhabitants of theſe Nations) of their Conſciences, and to ponder their unthankfulneſs and forgetfulneſſe of Gods abundant mercies. And to ſtir them up thereunto, we ſhall here lay down the terrour of Famine, and the miraculous proviſions in the

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times of Famine, as appears by these following examples.

Famine is one of Gods terrible Rods, wherewith he scourges a sinful people, *Psal.* 105. 16. *Isa.* 14. 30. Prayer and Repentance, the onely means to remove it, 1 *Kings* 8. 37. 2 *Chron.* 20. 9. yet can the Lord preserve his in the time of Famine, *Job* 5. 20. 22. Psal. 33. 19. and 37. 19. The miseries of it described by Scriptural Examples, *Lam.* 4. 3. &c. and 5. 6, 9, 10. And the Examples of terrible Famines, by sundry Historical Records extant to this day; Amongst the rest, these are worth of Observation; to wit, That in the late Massacre in *Ireland*, one *Mary Barlow* with her Children, were all stripped stark naked, and turned out of Doors, and being forced to shelter themselves in a Cave, they had nothing to eat for three weeks space, but two old Calve skins, which they beat with stones, and so eat them hair and all, her Children crying out to her, rather to go forth and be killed by the Irish, then to famish there; but providence had so decreed, that a company of little Foxes within few hours after, brought into the Cave several Carcases, which they eat, and was thereby nourished for many dayes. And in the Reign of *Maximinius* the Romish Emperour, there was such a cruel Famine, that multitudes died through hunger in the Cities, but more in the Villages: Divers brought out their best Treasure, and gave for any kind of sustenance, though never so little; some eat Grass, others upon unwholsome Herbs, whereby they poysoned their bodies: some, through faintness, fell down in the streets, and holding up their hands, cryed miserably for some scraps or fragments of Bread, being ready to give up the Ghost, and able to say no more then *Hungry, hungry.* Nay further, through a great Famine amongst the Turks in *Hungaria*, 1595. the *Tar-*

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ar women that followed the Camp, were fain to roaſt their own children, and eat them, *Turk. Hiſt. pa.* 1060. Others in the ſiege of *Hartem*, under the D. Dellae, were forced to make bread of Linſeed, and Turneps, and lived upon the fleſh of Horſes, Dogs, and Cats. The like in *Tranſilvania*, about the year 1604. that during the Warrs, ſo great a Famine was brought upon the Land, that Roots, Hearbs and leaves of Trees were their uſual food: Horſes, Dogs, Cats, and Rats, were rarities to the poor, and dainties beyond their reach: Yea, a Mother brought back into her Womb (by unnatural means ſatisfying nature) her ſix children, and two men eat their own Mothers; others cut down Malefactors from the Gallows, feeding very eagerly upon their dead and ſtinking Bodies. Many ſuch ſad and lamentable paſſages might be here inſtanced, touching the Golden Country of *Peru* and elſewhere; But we ſhall paſs by the great Famines in thoſe dayes, and proceed to the Examples of Miraculous proviſion in the times of Famine; which, indeed, may juſtly be termed, *The Miracles of Gods Mercies*; for near unto *Aldborough* in *Suffolk*, in the year, 1555. by reaſon of unſeaſonable wether, the Corn throughout all *England* was choaked, and blaſted in the Ear, then grew up Peaſe miraculouſly amongſt the Rocks, without any earth at all about them, which much brought down the price of Corn, *Camb. Brit. page* 466. And this mercy God was pleaſed to beſtow upon the people, through their forſaking ſin and wickedneſs, and betaking themſelves to Faſting and Prayer.

And in the year, 1331. When there was a great Famine in *Ireland*, the mercy of God ſo diſpoſed, that upon the 27 of *June*, there came to land a mighty multitude of Sea-fiſhes, called *Thurtheads*, ſuch as in many

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ages before had not been ſeen there: They came into the Haven of *Dublin*; *Anthony* Lord *Lucy* being Juſtice of *Ireland*; and by the Citizens, were taken, and preſerved for food. This happened likewiſe immediately upon their ſetting apart a day of Humiliation, to ſeek God, and humble themſelves for their ſins. O how greatly does it then concern the Inhabitants of *England*, to humble themſelves for their great and crying ſins; and not only to implore ſuch mercies from the Throne of Heaven, whereby they ſtand in need of, but, by prayer, to ſupplicate the All-ſeeing God, that he would be graciouſly pleaſed to avert the heavy judgements depending upon theſe Nations, and to vouchſafe ſuch ſeaſonable weather, that the fruits of the Earth may be preſerved, and the terrour of Famine prevented. And that all true Chriſtians may intercede in this great Work, for the removal of Evils, as well thoſe that are preſent, as thoſe that may befal us; let them remember this following motive, to induce them thereunto, *viz.* That prayer is the Meſſenger of the faithful ſoul, being the requeſt of an humble and ſanctified heart, together with Thanſgiving offered up by the ſpirit of prayer, as a ſpecial ſervice unto God, in the Name of Jeſus *Chriſt*, in the behalf of our ſelves and others, with aſſurance to be heard in what we pray for, according to the Will of God revealed in his Word, the ſpirit making requeſt for us with groans in the heart unſpeakable, the Lord accepting the inward mourning, and deſire of the heart, for a cry, as we ſee in *Moſes*, who prayed to God in behalf of the *Iſraelites*, the Lord anſwering him, ſaying, *Why cryeſt thou unto me?* When as *Moſes* indeed cryed not in voice, but in the earneſt affection of his Heart; And is of ſuch force, as that it goeth through the Clouds, and ceaſeth not, until it come unto the Lord,

and

not depart, until the most High have respect
thereunto; yea, it doth as it were bind the Lord, and
hinder him from executing judgements, overcoming
him that overcometh all things: as we see by the Lords
own words unto *Moses*, saying, *Suffer me that my wrath
may wax hot against them*, (to wit, the *Israelites*) *and to
consume them, and I will make of thee a mighty people.* And
again by the Angels words unto *Lot*, saying, *Haste thee,
get thee hence, for we can do nothing till thou be gone*; the
Lord being then about to destroy *Sodom*, And is truly
Consolatio stentium, cura dolentium, & sanitas ægrotorum;
A comfort for them that mourn; the joy of the sorrow-
ful, And health for those that are sick; being the chief-
est, remedy for every kind of Malady, and the only O-
dours, that were offered upon the Golden Altar, before
the Throne spoken of in the *Revelation*. Now seeing
that prayer is so available with God, let us follow the
Apostles Rule, *pray continually, and in all things give
thanks*, remembring the Wise-mans exhortation, *Before
thou prayest, prepare thy Soul, and be not as one that tempt-
eth God.*

FINIS.